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Marriage with the daughter of a father's age-mate is also favoured, though she is called 'a village-sister' (*ulilumbu pa kipanga*), and such a marriage means that a girl has to avoid a father-in-law in her own father's village.

Adultery with the wife of a village neighbour is regarded as a heinous offence, much worse than ordinary adultery, and so also is the seduction of the wife of one's father, or of one of his village neighbours, even though a father's wives are eventually inherited by his son. 'It is bad,' Mwaisumo said, 'because they are friends of one's own mother.' That is to say, there is a direct extension of the incest taboo so long as the father is alive. A son who has committed adultery with his own father's wives is afraid to attend his father's funeral lest he fall dead.[1]

Since marriage between 'brothers and sisters of the village' is approved, courtship goes on between the youths of a boys' village and the girls of their fathers' village, with this limitation, that brothers and sisters, or cousins—the descendants of a common grandfather or great-grandfather—must not be present at a flirtation. Boys from the same age-village go about together, and they commonly flirt with any group of girls they meet, whether from their fathers' village or not. It is then that the incest taboos are learnt. If one of the boys is known to be related to one of the girls his companions send him away saying: 'Don't you see your sister is here? You cannot come.'

Formerly, we were told, girls of the same village lived together (until they were married) in a girls' house (*isaka*), where they were visited secretly by lovers, who had external relations with them. Such girls' houses no longer exist among the Nyakyusa, each daughter living in her father's homestead until she is married, and sleeping with her own mother, or with a stepmother when her father visits her mother, or with the other children in a separate division of the long house, if her mother is the only wife. Only when she is keeping an older companion company at the initiation ritual does she sleep with the other girls of the village in a hut provided by the 'bride's' father.[2] But permanent girls' houses still exist in Ngonde. There each family

[1] Occasionally an elderly man gives his son leave to sleep with his wives in secret, while he (the father) is still alive; then an elaborate ritual is performed on the father's death.

[2] This hut is referred to as *isaka* also, but only during the initiation; it is to be distinguished from a hut regularly reserved for girls.

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ance among Nyakyusa Christians, and the tendency for fathers and sons to build fairly close to one another.

The forms of display approved among Christians are also changing with the change in the sex code. The nakedness of the Nyakyusa shocked the missionaries, and it is insisted that Christian women, as well as men, should wear at least one cloth; also many of the traditional dances and songs are felt by the Nyakyusa converts themselves to be incompatible with the profession of Christianity, consequently at funerals and weddings there is often a group of Christians dancing quite separately from pagans, and singing their own song, which, more often than not, is a hymn. A wedding dance to a hymn does not appear incongruous to Nyakyusa, as it does to European observers.

e. Wisdom

There is a very close connection between the values we have cited, and all save one are coherent with one another. The enjoyment of good company implies observance of the rules of decency; *ukwangala* is between equals, not between parents and children; it merges into neighbourliness, for one who does not help, or seek help from, a neighbour is unfriendly (*atikwangala kanunu*); and it is dependent upon that generous hospitality which is one of the manifestations of dignity (*ubusisya*).

The one value which is not wholly coherent with the others is the value of display (*ukumoga*). Certain forms of display are compatible with urbanity and friendliness between neighbours, but the swaggering truculence of the warrior is not—it is liable to breed quarrels between fellow villagers, as well as with outsiders; and display also ceases to be compatible with other values when it involves adultery. The friends of a woman who has eloped with a lover may greet her with the phrase: '*Ndaga, umogile*!' which literally translated means 'Thank you, you have displayed yourself', and implies, 'Congratulations! Had a good time?' But no Nyakyusa would maintain that to commit adultery was, in general, good.

The all-embracing virtue to the Nyakyusa is wisdom (*amahala*). It includes the enjoyment of company and the practice of hospitality, for no man is wise who is surly, or aloof, or stingy; it includes neighbourly behaviour, dignity, and respect for law and

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South Africa. Sex hunger obviously exists in the large group of bachelors and among the wives of elderly polygynists, but its satisfaction through adultery is not regarded as shameful or horrible. Adultery was formerly extremely dangerous, and is now expensive, but it is not disgraceful. Thus desire, being fully conscious, is not transformed into dreams and fantasies.

It is possible that all witch beliefs are an expression of lust, directed by jealousy, envy, and hatred. Certainly sex lust and the lust for good food appear in the accounts of witch beliefs in one area after another in Africa. The Zande fear that a glimpse of the cats associated with women witches, and particularly with Lesbian practices in the harems of princes, will kill a man, is a classic example of the one;[1] while the Lovale,[2] Thonga,[3] and Nyanja[4] belief that witches kill in order to eat the corpses of their victims is an example of the other. We do not suggest that the Nyakyusa alone believe that the lust for prized food is a motive for witchcraft, or that they think it is the sole motive,[5] but that their emphasis on lust for food, and the particular form it takes, is directly related to the age-village organization. It is significant that the stress laid on sharing food in the village diminishes along with the belief in witchcraft, and a rigid insistence on living with age-mates.

f. '*The breath of men*'

And what of the belief in 'the defenders' of the village and the chilling 'breath of men'? Is the idea that contemporaries have a mystical power over one another a function of their living together—a correlate of an age-village, as opposed to a kinship village, organization? The Nyakyusa concept of witchcraft is similar in many respects to that of the Azande, the Thonga, and the Lovale, but, as we have shown, the Nyakyusa differ from these other peoples in the emphasis they lay on the lust for food as a motive for witchcraft; they differ also in the belief that a power

[1] E. E. Evans-Pritchard, op. cit., pp. 51–57.
[2] C. M. N. White, op. cit., pp. 96–7. [3] Junod, op. cit., Vol. II, p. 506.
[4] B. Malkebu, A. Kumbanga, G. Chipengule, B. Chisunzi *Makolo Athu* Nyasaland Education Department, Zomba (1945).
[5] For the sex associations in Nyakyusa witchcraft *vide supra*, pp. 94–5. There is a hint of the lust for food among the Pondo in the idea that the baboon familiar milks cows, and Thikolose steals food. Hunter, op. cit., pp. 273–81, 287.

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nagwe)?" We only liken intercourse and witchcraft; witchcraft is quite different. When a woman is an adulteress I say: "You are a witch (*undosi*); you kill me," but it is just a metaphor (*fyo fifwani*). Adultery involves paying for cattle for all of us; it differs from witchcraft. And when I ask a man: "Why, why did you *kupita* with my wife?" that means: "You are like a witch." It is just a metaphor. But (he volunteered), if I catch an adulterer with my wife, even if he has practised *coitus interruptus*, I am angry and kill him from jealousy, though I do not suffer from diarrhoea.'

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An adulteress is spoken of as an *undosi* 'because she brings illness upon her husband' by her adultery, if intercourse is complete, but *not, it is thought, if coitus interruptus is practised. The illness commonly thought to be caused by a wife's adultery is diarrhoea.*

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33. SETTLEMENT OF DISPUTES IN CHRISTIAN VILLAGES

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a. Christian suing a Christian

Mundekesye (appointed by the Church to settle disputes in villages on Itete mission land).

'Nsangalofu (a Christian elder) accused Jonah's son, Lwimkio, of making love to the wife of Nsangalofu's son, Nkisu. I (Mundekesye) was trying the case between Nkisu and Lwimiko. Lwimiko denied everything, but Nkisu's wife said: "Yes, he was making love to me; he did so on three occasions." I gave judgement, saying: "You Lwimiko, are guilty, because the woman admits it," and ordered Lwimiko to pay a cow. Lwimiko refused, so I took the case to the Court. I reported my decision and Lwimiko's refusal to pay. The Court asked Lwimiko why he refused to pay up when the woman admitted their guilt, and ordered him to pay a cow.

'I reported the case to Mwangomo (the chief in whose country Mundekesye lives), but as it was quite clear I took it direct to Court. Difficult cases I take to Mwangomo before they go on to Court.

'Nsangalofu and Nkisu brought the case to me. I called the elders of the Church to be present at the hearing of the case. The congregation notified Mwakapelela (the European missionary who lives on another station) and he ordered that Lwimiko should move off mission land. Lwimiko and Nkisu had both built in Mpanda (a boys' village on mission land).'

b. Arbitration between Christians

Asagene (Christian deacon in Itete).

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'Mogege accused Amanise of stealing a cloth belonging to him, and brought Amanise before his fellows. He brought him to Rheuben, near whom he lives.

'Amanise denied the accusation, so the case was taken to Mundekesye (*vide supra*). Mundekesye tried the case with "all the congregation" (i.e. elders and deacons and anyone who cared to attend the court) and found Amanise guilty. The case was then taken before the missionary who ordered that Amanise should be fined 5s. and suspended from membership of the Church. He also ordered that should he refuse to pay he should move off mission land, because this was the

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35. JOINT RESPONSIBILITY OF NEIGHBOURS

Mwaikambo (*clerk*).

628 624 837 'In former times people did not live at peace as we do now. Because they fought frequently they never were friendly with those of other villages as they are to-day. The occasion for beginning a fight was usually a dispute over women or cattle. If a man had made love to a woman of another village he got a friend to steal her for him. Then if the "owners" of the woman saw them they told their chief that men of such and such a village had run off with "their wife". Their chief allowed all his people to go to recapture "their wife". Also those who had stolen the woman told their chief that they had a case against them, they had stolen someone's wife. Then the chief replied that they should tell everyone to be ready.'

Mwamgwanda (*old pagan man*).

628 624 672 685 'In the old days if one man A, had "eaten" the cow of another, B, living in a different chiefdom, and failed to repay it, though B came frequently to claim his cow, and if the wife of a village neighbour of A visited in B's country, B might seize her and take her to his chief, saying: "This woman is the wife of C, a neighbour of A, who has 'eaten' my cow." Then the chief sent to the chief of A's country, saying that they had caught the wife of C and they wanted the cow due from A. Then A would send the cow and B would send back the wife of C with a bull to say: "Thank you, you have settled my case." Then the husband, C, might demand a hoe as well. If A denied his debt when the message came, and asserted that B's friends had seized the woman without cause, his chief would send him to B's chief, saying: "My man denies the charge. Let them drink *umwafi*." Then A and B would take the ordeal in B's country.'

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764 535 721 Besides fighting, the dancers indulge in an orgy of destruction, slashing at the bananas and *ficus* saplings (which surround the swept courtyard) with their spears.

764 535 152 The dance was thus, traditionally, a common form for the expression by the dancers of a considerable range of emotions, varying from an intolerable burden of grief and fear to a recognition of and salute to the warlike quality of the dead man and a vivid consciousness of their own. And this last feeling passed easily into actual fighting.

764 534 832 To-day it is not so much into the excitements of warfare that the feelings turn, but rather into those of love. Burial dances are the occasions of much sexual display, of the beginning of some love affairs and the consummation of others, and this is nothing new. 'At a death people did not want war (though it came sometimes), they wanted love-making: they displayed the pride of their strength!' 'We speared one another . . . our wives called the war-cry when they saw the strength of their husbands.'

177 535 837 Dances of sexual display, on occasions other than burials, are traditional among the Nyakyusa; but all our informants are unanimous in declaring that both these other dances and the dances of burial are far more frequently followed by lovers' meetings than they used to be. For the enforcement of peace among the Nyakyusa has been accompanied by the prohibition of violence of any kind; and this has freed sexual passion from its rigid traditional bonds. Girls are married young and engaged younger; and [684] while formerly any man who seduced or even flirted with another man's betrothed or wife was speared or tortured by the husband and his friends if they caught him, such punishments are now illegal and the present fine of cattle is a far less effective deterrent. 'In the old days love-making only went on in secret; if a man stood and talked to a woman he expected to be speared. But now the Europeans have introduced the custom of making love openly!' (i.e. by forbidding the previous penalties.)

764 535 832 For all the younger men and women, save the chief mourners and close friends, the quality of the burial dance is now predominantly and openly sexual. But the older people are, on the one hand, more conscious of its warlike associations and, on the other hand, inclined to regard the whole occasion more soberly than their juniors. 'There are two reasons for coming to a burial: the old men come to mourn their friend, they say: "Let us go and mourn him"; but the young men say: "Let us follow the

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(*banyali*), they are in the body at first, they shake it and you fall ill; they say: 'You are still muddy, you have not done the ritual.' . . . When a man dies his heart (*indumbula*) and his body (*umfimba*) separate, they are divorced, the heart with the blood (*ililopa*) and the shadow (*ilisyungulu*) are separated from the corpse which rots in the ground. The corpse is filth, it is excrement. And so when a madman, for whom they have not performed the ritual, eats filth, that is the corpse, he is still holding it, they have not done the ritual for him. If they have not done the ritual for the shade his fellows drive him back and say: 'You cannot come yet, you are still muddy, they have not bathe you in the river.' . . .

Yes, that which they do to my body, to me the heir (or the relative) they do to the shade himself. He, the corpse, is earthy, muddy. That is why we smear ourselves with mud, we mourners; it is this earth that we drive away in the ritual, it is mud, it is the corpse. . . .

The hair of the mourners which we shave in the ritual is one with the hair of the corpse, it is his. We wash and shave and anoint him and he goes to his own place. . . .

First we bite the banana with the seeds stuck into it in the ground, and then we eat bananas and seeds in the usual way. It is the food which he, the shade, ate. . . .

They seize the heir and widows at the pumpkin-seed ritual. The officiant is there, she smears ashes on their chests and puts a strand of *ilingolongofiwa* creeper on their necks, then if the woman refuses the man later there is a case and she must pay the fine for adultery. If she refuses before this there is no case, and she does not pay. The ashes and creeper are signs of death, of mourning, of the corpse—they cast them away into the river.

QUESTION: The rubbing in earth—what does it represent?

KASITILE: The banana flower is the corpse. We are saying to him: 'You corpse, we have finished with you, do not come here again, it is finished for ever, do not look towards us, go away.' This earth is the same as the mud with which we smear ourselves at the burial. We bathe, we cast it away.

QUESTION: The washing at the door with medicine?

KASITILE: We wash with powdered medicine at the door because we are just going to take filth (*indafu*) in our hands—to take the bananas and pumpkin-seeds. We bathe, we wash, and then they give us the bananas. It is taboo (*muiko*) to eat before washing. The calabash used for this washing is hung up in the porch and used for the beer later, the beer which they drink on the path after anointing themselves.

QUESTION: The bananas and lentils and pumpkin-seeds?

KASITILE: At the eating of bananas and pumpkin-seeds we do not separate them, everything is then pressed together in one place; but the banana flower we bury is separate, that is the corpse. And at the

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CHAPTER V

THE RITUAL OF BIRTH[1]

842 KYALA (or Lwembe) and the shades create desire in men and women and control conception; when the shades are angry women do not conceive—this is one of the main tenets of pagan Nyakyusa cosmology, and it is combined with a limited knowledge of physiology. It is clearly understood that conception cannot take place without intercourse, and that gestation in humans lasts for nine months, but it is believed that repeated intercourse is necessary [837] for conception, and formerly, if a man found his wife pregnant after having lain with her only once, he accused her of adultery.

(a) *Taboos of procreation*

[181] The procreation of children is an ultimate value of Nyakyusa society and the accepted end of marriage, but it is regarded as 842 dangerous under certain conditions and is hedged about with 753 taboos. These are enforced so that both parents and children may be healthy; a breach of them is thought to result in violent diarrhœa, as well as monstrously swollen legs and weakness in men, general debility in children, and miscarriage or an excessive menstrual flow in women. The onus of observing them falls primarily on women, though their husbands must also co-operate, and a breach of taboo is treated as immoral, for it is believed to endanger the life, or health, or property of others.

831 Certain general conceptions underlie the taboos. The first is that of *ubunyali*, filth, which is held to come from the sex fluids, menstruation, and childbirth, as well as from a corpse, and the blood of a slain enemy. All these are felt to be both disgusting and dangerous, and the sex fluids are held to be particularly dangerous to an infant, hence the taboo on husband and wife resuming intercourse very soon after childbirth.

846 At first, when the child is very young, we think it very bad for the parents to sleep together at all, because when the child is very young

[1] This account came from a score or more women not cited individually, as well as from our regular informants on ritual whose names are mentioned.

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841 for her part, fears lest the medicines with which men protect themselves and their cattle may injure her, causing her menstrual flow to 'last a whole month'. She avoids pumpkins lest she suffer from a small growth in the vagina called a 'pumpkin' and bear sickly children. 'It is said that this disease is due to women picking or eating pumpkins when they are menstruating . . . the menstrual blood resembles the pumpkin and they fight together.'

841 586 If a wife fails to warn her husband that she is menstruating and permits him to have intercourse with her, he will be furiously angry and may even divorce her saying: 'You are soiling me, get out!'

841 753 Any contact with a menstruating woman is believed to cause him suffering. 'His legs become swollen and painful and he is very tired.' 'Strength leaves the man.' 'He sits back weakly; he has no speed in running.' Kasitile explained:

> The danger of menstrual blood is that it is filthy; it is an illness. Formerly, if a foolhardy man took his wife when she was menstruating, when he went to war, he fell. We others said: 'Why were you vanquished? Did you enter when your wife was unwell? Do you not know that it is a very serious illness?'

Angombwike added:

> Formerly, the fear was greater than it is to-day. If a man made love to a menstruating woman they said he would fall ill of *imbela*, an illness for which there was no remedy. His belly ached and his body grew red; he just lay down. His face swelled and his legs ached. Now pagans are not so much afraid of menstruation; they have listened to the Christians.

Asked why sleeping with a menstruating woman should make a man weary, informants linked the danger from menstrual blood with the danger that besets a husband when his wife commits adultery, and the 'blood' of two men mixes in the woman's womb. Menstrual blood is not so dangerous to a husband as the 'blood' of another man, but yet it is 'filthy'. One of Mwakionde's wives said:

> My husband gets tired if he sleeps with me when I am menstruating because he has given us our menstrual blood; it is that which has entered into me; there are two bloods, his and mine.

Mwambuputa, a village headman, elaborated further:

[837] If my wife has committed adultery and cooks my food or draws water for me, then my legs are weary and I also have diarrhœa. If she

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scrapes bananas when she is menstruating, or conceals that she is menstruating and we have intercourse, then my legs are tired, but I do not have diarrhœa, because it is my blood; she is my relative (*nkamu gwangu*), she is my wife, her blood and mine are one. But when she has lain with a man in the bush there is his blood; I have diarrhœa to get rid of it; the food which she cooks for me is dirty, she has made it filthy, I have diarrhœa and get rid of it, she oversteps me. And also if she has concealed that she is menstruating and we have intercourse, I am overstepped. To overstep is to insult—but since the blood is mine I do not get rid of it. That menstrual blood is very dirty!

If I have always been all right and strong, and I find that I get tired walking and hoeing, I think: 'What is it? See, always I was all right, and now I am very tired.' My friends say: 'It is women, you have lain with one who was menstruating.' And if I eat food and start diarrhœa they say: 'It's women, they have committed adultery.' My wives deny it. We go to divine, and one is caught; if she agrees that's that, but if she denied it, formerly we went to the poison ordeal. The woman drank alone, not I. If she vomited then I was defeated, the woman was good, but if it caught her then her father paid one cow.

What we feared greatly in the old days, Mwaipaja, was war. We feared to die. For if my fellow in the village committed adultery with my wife then, when we went to war, we both died; if we went to fight at Mwangomo's [a neighbouring chiefdom], both he and I would be speared. Then people were astonished and said: 'Why, have so-and-so and so-and-so died? Perhaps they both lay with the same woman.' For this reason we drove adulterers from the village, and for this reason the chief was angry with an adulterer, saying: "This is my place! Why do you kill my people?" '

Others confirmed Mwambuputa's statement that adultery led to death in battle:

Formerly, when there was war, if your fellow made love to your wife in secret and you all went to fight, you died on one day on account of the woman.

Mwandisi linked the disquiet in a man's belly with the anger of the shades seated there.

If a woman has gone behind the house with another man and comes and cooks food for her husband, blowing up the fire and cooking for him, then the food turns round in his stomach and says: 'Is this my kinsman?' She made friends with others behind the house and cooked for them [i.e. committed adultery]. So then the man develops diarrhœa because the food turned round in his stomach. He falls down on the road, he falls down in battle.

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837 QUESTION: The spirits are angry?
753 MWANDOSH: Yes, they say: 'That woman for whom we gave marriage-
775 cattle has overstepped her husband.' Yes, it is the shades who are angry in his belly.

842 Kakune, a doctor, made it clear that the danger to the husband
837 when his wife committed adultery came from the semen of another
753 man entering her.

If your wife commits adultery you get very tired on a journey, you suffer from diarrhoea; in the old days we fell in war.

QUESTION: What if the adulterer practises *coitus interruptus*?

KAKUNE: Yes, if the man is clean he withdraws and the semen falls to the ground. If he always withdraws when he has intercourse with my wife, then I escape, nothing happens. The woman is like a child. See, when your wife who has not yet reached puberty plays with young men on the veld it is no matter. Do they create a child with her? No! But if she is an adulteress he is there in her, and I am there in her, and Kyala says: 'Ha! Are there two?' And he spears you, the owner of the woman. You are soiled by going to the woman; that is filth. But if I catch an adulterer with my wife, even if he has practised *coitus interruptus*, I am angry and kill him—there is jealousy! But as for diarrhoea, I do not suffer from it.

837 The most dangerous adultery of all, according to the Nyakyusa,
684 is that of a man with his father's wife. Angombwike explained:

If a man dies and his son has been lying with his wives in secret, whether with or without his permission, the son is very much afraid to approach his father's place. If he goes near or touches the corpse he will himself die, for he is one flesh with his father; their blood has mingled in the woman's belly. He keeps a long way away and so do the wives with whom he has lain. The leading men of the village are told
[783] about it and a doctor is fetched and the son and the wives involved are taken to a waterfall and treated there. If he is the eldest son a younger brother kills the cows meanwhile. Then he comes back to the homestead and kills a cow himself. While you were away in Europe I saw a case of this with my own eyes. A man died whose son had been lying with his wives. As soon as the son approached his father's place he fell down sick to death. People picked him up and rushed him away to a
[783] distance. Then he began to breathe a little easier. They took him to a waterfall and treated him and he recovered, more or less. He is still unwell from time to time. It is not madness, just illness. And if, before the father's death, such a son approaches his father, the old man gets very ill indeed and the elder wives turn the son out of the house. There is none of this trouble if a brother [either a full brother or a half-brother]

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has lain with the dead man's wives. A brother will approach the corpse without fear. But there is another trouble: if a man seduces his brother's wife the husband may have diarrhoea perhaps with bloody stools. Many people do not come to their fathers' funerals before the burial. And also if the father is ill, and they see he is near death, they run away, returning when he has been buried. Because it is said that a man will die if he has slept with his mother, his father's wife, and sees his father or sees the corpse, as did Jones, the son of Kinokora. He slept with his mothers in secret. When his father died (in a different village from that in which Jones lived) Jones seized his father's cattle and ran away with them. When they had buried his father he came to mourn. The women with whom he had slept told on him because he had given them syphilis.

A wife who commits adultery with her husband's son is held to be in great danger also. Mwandini said:

If they conceal it and approach the grave both the son and the wife will die. Both are washed naked, under a waterfall. The officiant washes them together with a fowl.

QUESTION: Why the waterfall and the nakedness?

MWANDINI: The water is to take away the sickness. Being naked is so that the case may go away and you, the man, may be empty (kwasi) and the woman may be empty. For if such a son looks into the grave and approaches to weep, the shades and Kyala are angry and say: 'Are you a relative? How can you look into the grave? It is you who have killed him, by causing him diarrhoea.' And if the woman approaches and holds her dead husband in her arms, then she dies. Those below are angry and say: 'Is she your relative?' And she dies. But if she has committed adultery with someone who is no relation she approaches and does not fear, and the adulterer does not fear either, but approaches.

For a woman, adultery is held to be dangerous also in childbirth:

If she has had lovers, she has a difficult delivery and the child refuses to come out until she confesses. Sometimes she confesses three, then the child comes, it comes out. . . . She confesses the name and takes a bit of stick and spits on it and throws it away, and you will be surprised to see that she gives birth at once. If she is very bad she will tell you three names and throw away three sticks.

Any contact with childbirth is held to be even more dangerous to men than contact with menstruation. It also is thought to cause weakness, and it is warriors who are most affected. Traditionally,

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misfortune and the rituals are distinct. In theory, when the shades are angry the essential offering is that made in the sacred banana grove or on the hearth; it is eaten by the grandsons of the most recently dead, and whether neighbours partake or not depends upon the generosity of the officiant; whereas when neighbours are angry there is no offering in the grove or at the hearth, the neighbours are feasted, admit anger and express forgiveness.

However, neighbours are slow to admit responsibility (for to curse someone comes close to witchcraft) and in some cases there is both a formal feast for the neighbours and a prayer to the shades, and it is left uncertain where final responsibility rests. The following texts illustrate this:

MWAKASEGE: It is the custom among us Nyakyusa to marry many wives, mature ones and young ones, so if a man has sons at his home sometimes happens that one of them makes love to one of his father's wives. Perhaps they commit adultery in secret, perhaps he runs off with her to a distant chiefdom. Then the father breaks off relations with him.

The son, wherever he is, learns that he has been cursed by his father and his body becomes like grave flesh. If the son is wise he gathers his property and returns to his father. He takes a friend with him and goes into the house of one of his father's neighbours. His friend and his father's neighbour speak together. 'I have come to return unto my father because I have done wrong.' He tells the neighbour what they have brought to offer the father—usually a cow and a bull. Then that neighbour seeks three comrades or perhaps four or five, and they go to pacify their mate's fellow, saying: 'Our child has returned. He knows that he has done wrong towards you, but we have received him because he has confessed humbly and begged forgiveness.' His father refuses furiously and almost spears himself in his passion. His fellows pacify him for the whole day, or perhaps two or three days, then at last he agrees. Then the young man and his fellows bring the cow and the bull. The father also calls together many of his fellows and he seeks beer and cooks food. They gather together at the father's homestead and the father says: 'My son has come and admitted that he has done wrong, asking that I forgive him and saying: "I did not know what I was doing, these are the cattle which I have brought", and the others agree. Then they kill the bull. They roast some meat. The father carries one side of it, the son the other and the village headman cuts it in the middle, and the father and son each eat their piece. This is the blessing (*ulusyo*), meaning that there is kinship between them now. They eat together. Then all the people eat. Also with the beer it is like this. The village headman picks a straw and puts it in the beer, hands it to the father who drinks, and then to the son. Then other people drink, and they

3: Mackenzie M-5 (ca. 1925) 1925
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beats out its monotonous noise. In the meantime there may be uncontrolled persons running about, leaping, waving spears, not seldom casting a taunt, which is quickly taken up, and spears are thrown, and wounds, and even death, may be the result.

Sometimes the wailing takes place in the house, or 'no-house-open,' just outside. It is interesting to watch men and women approach the place of mourning: they come with all appearance of *sang-froid*, but suddenly emotion grips them, and they take up the wail with streaming tears. It does not occur to anyone that he should restrain himself; it was not for that that he came. Yet the recovery from this high-pitched emotion is just as rapid. There is a sudden hush, some one addresses to the widow the old, world-old, world-wide comfort, that all must die; and, amazing to relate, this is often received with laughter, not mocking laughter, but laughter intended to relieve the strain which all are feeling. Sometimes too, jesting, and even obscene language, are indulged in, with the same end in view. And as emotion rises again, and this especially among the dancers, free rein is given to looseness of language and gesture, and more definite evil follows in the darkness.

It is affirmed that all this looseness has arisen since the coming of the white man; but statements of the harm done by the latter are so common among the Konde and other tribes, that one may well be sceptical. The explanation given is that European government will not permit the old death penalty for adultery, and therefore it has become more common; or that

3: Mackenzie M-5 (ca. 1925) 1925
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765 the number of cattle has increased so greatly since
•837 European administration commenced, that there are many who can pay the fine imposed; or again, that since civilized government will not permit the fighting that used to take place, the emotion generated has to find other outlets.

765 As parties from a distance come to the mourning, they go first to the "owner" of the dead, and offer their sympathies. In return they are given a long account of the progress of the disease, and of the measures that were taken by relatives to prevent death. A man approaching a widow, will sit at a distance of about a yard to offer his condolences, but a woman throws her arms around the neck of the bereaved.

762 The Konde do not attach the same value to life as we do, and suicide is not uncommon. I have known of suicide due to small money troubles, loss of a law-suit, continued poverty, prolonged illness, leprosy, quarrels at home, and finally to disappointment in love; this last, I am told, only on the part of the man; a woman disappointed in love does not commit suicide. For people who die by .their own act, there is less mourning than for an ordinary death, and the parting words at the graveside are not the same; "since it was by your own desire that you went." The spirits require an explanation from every one who comes to them in this way; but any answer seems to satisfy them. Ordinarily the new-comers are received with the words, "Come and rest." This information comes from persons who "died" and returned, though a more common belief is that the dead do not return.

7: Sanderson 4-5 (ca. 1920) 1923 FN17 Ngonde FN17

Mwao is very nearly a translation of the word *tabu*, and may be used either of things or of forbidden degrees of relationship. 601

3. The following points are noteworthy :—

(1) The wife of a "brother," whether elder or younger, uterine or not, is called by the same term (*ukoni*) as a wife. I am informed that sexual intercourse, though not countenanced, is not uncommon, and such cases are apt to be treated leniently should they come to (native) court. This might be regarded as evidence of former "group marriages," but it should be noted that a man's first heir is his brother, who succeeds to the wives in common with the rest of the "property." 601 602 537

The same term (*ukoni*) is used by a woman for the "brothers" of her husband as for the husband himself, and their wives are *ukoniwinshi* (= "her fellow-wives"). 601

(2) The "sisters" of a wife are also called *ukoni*. The husband of the *ukoni* of a family has a prior right to marry her uterine sisters, and a semi-right to her other "sisters"; such marriages are very common. Any man who marries a woman to whom another has a prior right becomes *munyakoni* (or *kiwani*) to the married one. (See Definitions.) Reciprocally a woman calls her "sister's" husband *ukoni*, even after her marriage to another. 601 515

(3) A man has the right to marry the daughter of his wife's "brother" as among the Thonga,[1] and the wife of the wife's "brother" is called *ukoni* (see Definitions); the son of the wife's "brother" is often called *ukoni* instead of *mwana*. There is a special term for a father's sister, which is reciprocally used by a woman for her "brother's" daughter; the term *ukoni-mwinanga* (= "my fellow-wife") does not appear to be used by her unless and until her husband actually marries the girl. This special term is *mwinga*, and it can hardly be mere coincidence that it so closely resembles the Nandi term *aregat* for father's sister[2] (*mo-* being a common Bantu prefix, usually honorific, and, on the other hand, the terminal *-t* merely formative). 542 601

A woman calls the son of her husband's "sister" *ukoni*. (See para. (6) below.)

(4) All "grand-daughters," except those by marriage, are called *ukoni*, but marriage has never been allowed within living memory; the husband of these "grand-daughters" are called *munyakoni* (*kiwani*). A "grandson" is not called *ukoni* but (*mwinukulu*) *mwinanga* (= "my conquer"):

[1] H. E. Seligman, "The relationship systems of the Nandi, Masai and Thonga. *Man*, April, 1917, 46 (quoting *Junod*).

[2] Seligman, *loc. cit.*, quoting Hollis, "The Nandi."

8: Wilson E-5 (1934-1936) 1936 FN17 Ngonde FN17
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593 584 836 takes place on some occasion and her parents usually find out when it does. In some families the girl's mother examines her after each visit to her husband to see if the hymen is intact, sometimes the girl tells her mother herself. When her father hears about it his action is determined partly by his feelings towards his son-in-law, partly by his need for cattle. Sometimes he does nothing at all; occasionally he sends back the cows he has received for his daughter and breaks off the marriage, and this is particularly likely to happen if the girl has been forced against her will or generally ill-treated. More usually, however, he sends his daughter to live with her husband saying: "You have made her a woman yourself, you must pay the rest of the marriage-cattle quickly."

836 We have no evidence to suggest that the girls in any general way dislike sleeping with their husbands before puberty, rather the reverse; and the men say: "It is good, it accustoms a girl to her husband." But some girls dislike the particular men to whom they are betrothed.

981 The initiation of a girl at puberty lasts for some months and includes several exchanges of food between her family and that of her husband, and a number of ceremonies in which both her girl friends of the same village[a] and her husband's friends from his village[a] participate. If a girl [609] is not bespoken before puberty the initiation is still carried out in a modified form, but its full significance is lost.

585 Soon after her initiation a girl, if she has been bespoken, goes to live altogether with her husband, to play her part in his economy and to bear him children. If only a few cows have been received for her, her father insists on one or two more being handed over before she is allowed to go. At some time, perhaps during the girl's initiation, perhaps years later, the final marriage ceremony (*ukukwa*) takes place. The balance of the marriage-cattle are brought to her father by the husband and his village neighbours,[a] her "mothers" prepare a great deal of food for the guests to eat, there is dancing, feasting and great excitement.

554 583 The number of cows handed over varies with the wealth and social status of the two families concerned. Six to ten cows is the most usual number, but sometimes as few as four or as many as thirty change hands.

583 The second method of marriage is adopted when a m[illegible] falls in love with a grown girl, who is not bespoken, and cannot find the cows to satisfy her father at once; he runs off with her and regularizes the position 583 later by sending cattle. The third method is adopted when a man falls 837 in love with a married woman and has cows available; he runs off with

[a] Vide index "The Age Village".

[illegible] [p. 269, col. 1]—Analysis

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583
837 her and then returns to her first husband the cows he had given for her with two in addition as adultery fine. But this return is usually made only after the first husband has brought a lawsuit against him.

837 Adultery is extremely common now-a-days; when a man runs off
684 with, or is discovered seducing, a married woman and has not enough
177 cows to marry her, he is legally compelled to pay two cows for the adultery to her husband. In pre-European days an adulterer, if caught, was usually punished by the husband and his neighbours with death or extreme torture, and the old men tell me that adultery was then a rarer event.

584 The extent to which a girl is usually allowed to choose whom she
177 will marry is difficult to gauge, and varies in different circumstances. Opportunities of meeting and flirting with young men at dances and ceremonies are frequent; and the older men say that, owing to the abolition by the Europeans of the old severe punishments for adultery, girls are freer now than they used to be, for their lovers no longer fear to run off with them if they are married or betrothed (which is in Nyakyusa law very much the same thing). The custom of betrothing infant girls is, they declare, less common than it used to be; they are now more chary of pledging their daughters "for when they grow up they just run off with someone else." A girl's choice is, however, limited by the necessity of finding a lover who has cows, and few young men have enough to secure her if she is already married, though they may have enough to pay an adultery fine.

[428]
543 Owing, in part, to the laws of inheritance, by which a commoner's[a] full-brother inherits before his son, it is the older men who control the cattle. Every bachelor is largely or wholly dependent on his own father (or his dead father's heir) for the cows for his first marriage, and he must hoe his father's fields for many years before he is given enough to secure a wife and to set up a family of his own. Economic reciprocity is an element in most human relationships, and it enters into the Nyakyusa relationship of father and son. It is well understood, in this society, that
513 after a certain length of time spent hoeing his father's fields a young man
685 is entitled to some cows, if his father has any; and if his father delays too long the young man either stops hoeing for his father or else he takes legal action and enforces his claim. Between father and son such law cases are rare, but they are frequent between a young man and the brother of his father who has inherited his father's wives, property, and position in the family.

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[a] The laws of inheritance for a chief are, in certain respects, different; vide infra, "The Chieftainship."

1 [Cat. 6, pp. 278 ff. — Ed.]

8: Wilson E-5 (1934-1936) 1936 FN17 Ngonde FN17
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636 177 578 *supra*). Only one of them can receive the salary and they commonly dispute about it. Quarrels are particularly frequent over the position of *senior chief*, for the presidency of a Court carries with it a relatively large salary. Old senior chiefs cling to the position long after their sons have "come out" and when they die their full-brothers still dispute the position with the sons because of the salary involved. Such a situation could not have arisen before 1926, for then there was no comparable issue between them.

636 622 177 And the introduction of salaries has also had a most profound effect upon the relative status of the two young chiefs who "come out" together. When an ordinary chief, with a small salary, dies the Government recognises the first son alone as chief and pays the whole salary to him. This reduces the second son to the position of a minor chief as effectively as a defeat in war might have done in the old days. But, while the action of warfare only occasionally led to the subordination of one of the brothers, this action of the Government does so invariably, and always subordinates the younger brother. When a senior chief dies, on the other hand, the salary is usually divided: the bulk of it goes to the first son, together with the position of senior chief, while to the second son is given the salary of an ordinary chief.

354 622 As the prestige and authority of a father in his family, or of a man among his neighbours, is closely connected with his wealth on the one hand, and with his believed religious powers on the other, so also the status of a chief among his people. He has more cows, more wives, more food than other men; he is spiritually responsible for the fertility of the land, the women and the cattle of his chiefdom. But he is no autocrat, and all his public functions require for their exercise the co-operation of his great commoners.

622 347 Polygyny is, above all, the mark of a chief. Few commoners have more than five or six wives, but a chief frequently marries fifteen, thirty, fifty or even more; his wives weed and plant the fields which their unmarried sons hoe, and there is plenty of food for guests. Chiefs themselves hoe when they have time, and often they employ a poor man to hoe for them as well, rewarding him after a year or two with a cow. It is not 337 possible for one man to satisfy so many women sexually, and it is generally said that every chief's wife, save the five or six who are his favourites, has a lover. But intrigues must be carried on with care, for their discovery means a great public scandal.

The extent of a chief's polygyny is conditioned by his control of cattle, and his income in cattle is derived mainly from inheritance and the

13:Lehmann E-5 (1939)1951 FN17 Ngonde FN17
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123 755 in the open air and not within the hut as on the previous day. But the patient was unwilling to be photographed. He feared, he said, that by the photo I would take „his inner man together with the medicine just accepted" with me to Europe. I tried to calm him, showing him some pictures of my family, and I also let him look through the view-finder of my camera, so that at last he was satisfied. Then, after feeling more confident, he told me the cause of the pains which led him to come to the doctor. He thought he had been bewitched, as he had met a descendant of a man whom some long time ago had killed one of his own ancestors.

[42 291 516 756]

The Medicine Man and one of his patients. The medicines are spread out on the mat.

756 Then the medicine man also explained to me how he had come to the position of a doctor. He did not inherit his position from his father, but he was instructed in medical practices by another doctor. The circumstances which had led him to this position were the following.

[939] [784] Before his initiation to the medical practice he had entered into forbidden relations with the wife of another man. To protect himself from the magical revenge of the deceived husband and his kin he went to a medicine man to acquire antidotes against the expected bewitching. He had to pay two cows for this medicine, and as he had paid them, the medicine-man offered to initiate him into the secrets of the practise of a medicine-man. The character of the client, probably, had won his confidence, and indeed, the medicine-man whose guest I now was, made a profound impression on me.

754 He also described some forms of bewitching[1] for vengeance. For this purpose the avenger poisons a fowl in his own village uttering curses

[1] Cf. G. Wilson, Introduction, p. 277 (belief in witchcraft).